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RELIGION AND "RELIGIONS"

The Conflict of Religions

MAN DOES not and cannot live without a religion. He may pretend to do so, but even the most indifferent of human beings longs for some sense of permanency outside his own personal life. If a man believed, or tried to believe, that everything of value began and ended with his personal life he would probably go mad or find that life was not worth living at all. Every man looks for some kind of permanency outside his own three score years and ten, and, at rock bottom, this is religion, or the beginning of it.

Consequently the conflict between "religions" can hardly be about religion. The permanent which is sought can hardly be in conflict with itself. If God is the object sought God is not in conflict with himself. If humanity, or human-brotherhood is the object sought, then it cannot be in conflict with itself. Humanity as an ideal is not divided against itself, neither is human brotherhood.

If religions are in conflict then religions have forgotten the real nature of their existence. They exist only to find and commune with the permanent. They do not exist to quarrel with one another.

The desperate ills of today are found in the conflicts of religions, and in these we include the secular religions which seek the permanent in some ideal form of humanity. The basic ill of our current human life is the mistake men make in confusing their "religions" with religion. If men try to impose their own beliefs, either directly or indirectly on others, they are not trying to impose religion but the man-made imitation of it that they find in their own particular system.

Isolationism and Aggression

The conflicts between the systems are painfully familiar. Perhaps never more so than today. Each system tries to isolate itself, to save itself from being contaminated by others. Any kind of change or deviation is regarded as undesirable, for to change is sacrilege, the form of the system is destroyed and to destroy the form is to destroy—so it is thought—the certainty that goes with it. Under these circumstances the object, for which the system is a medium, tends to vanish out of sight, or its nature is terribly transformed. The God of love becomes the God of hate telling his children to persecute and murder; the ideal of humanity is twisted into bitter inhumanism towards those outside the system. In isolation the "religion" concentrates more and more on a defence of a form of words, or a cultus, or an institution, and ceases to be, more and more, a system designed to reveal the permanent to mankind. The word is exalted above the spirit; the system is exalted above the permanent. The practical result is that men are hated because they do not know the word or how to serve the particular institution.

Isolationism, sooner or later, passes to aggression and fanaticism. If others do not recognise what, to the devotee, seems the very basis of his life, then they must be forced to do so or be eliminated—or liquidated. The universalism of religion is forgotten. Men outside the law become heathen, barbarians or pagans, or—the two current inventions—capitalists or communists. The devotee feels compelled to impose his particular system on other people, and he feels compelled to do this because other people are of a different sort; they do not admit his own particular moral obligation to his own particular system, therefore they are of a different substance. They can be thrust into prison, or deprived of civic rights; they are the fit objects of righteous warfare. All persecution arises from the atheism that mistakes the systems of religion for religion itself; the temporary structures of man for the permanent.

A Result of Atheism

Another result of this atheism is that men are destroyed in their manhood. The essence of manhood is that a man is free to think and act for himself. The meaning of progress is found in the development of these facts. But within a "religion" which is mistaken for religion, a man tends to think and act as the conventions of the system tell him to do. He is expected to act blindly without knowledge of what he is doing. His mind is "protected" from outside influences. The censor tells him what he is to think and how he is to think it. He is under obedience to the system and not to the permanent the system only exists to disclose. He becomes an object shaped by certain conventional observances; the observances are all, he is nothing. They must be preserved even if he is destroyed in the preservation. The system is turned into a machine in which individuality is crushed. The powerful manipulate the machine, and they become as inhuman in their power as the man caught in their strength. There is nothing more deadly than a religious system turned into a tyranny. But that is the tendency of all systems unless they look beyond themselves to the ultimate object they are intended to serve.

The True Freedom

The bitter conflicts, and even the bitter mistakes, in the world today, are caused by this deadly confusion of a religious system with the object of religion. The knowledge of God tends to be killed in the system designed to keep the knowledge alive. Charity of conduct and gentleness towards the neighbour tends to be destroyed in spiritual intolerance. The terrible result is reached of men with the noblest of ideals, using those ideals to break the lives of others, and finding reasons for the most brutal conduct. There is surely some reason for the fact that in this age when the weak in any given system are protected as never before, thus giving evidence of growing ideals, there is more brutality as between system and system when at war as never before. Men in the modern age instead of discovering real freedom tend only to discover new bonds for their spirits. They do this because they have yet to make the greatest discovery of all, that God is beyond all the systems they can create to understand him.

What, is sometimes asked, is the practical use of religion? The practical use today, of real religion, is to keep before the eyes of men the truth they tend to forget, that there is a God beyond everything they can think about him. He is not one to be captured by any invention or held in any system of words. He is the ultimate judge, not they. He reveals his own nature, not they. In short, humility before the object of religion and not before the systems is true freedom.

Perhaps the judgment on this age is that it has not had the spiritual will or perception to make this greatest of all advances.

NOTES ON NOW

By W. B. Tavener

A LONGING for the past is very common, especially after the middle of life. And an aspiration towards the future belongs to noble imagination, social hopes and bold speculation.

But these are thoroughly "elsewhere" thoughts. They fly from present facts, and, though they can give us excitement, they do not always give us pleasure.

It is right and proper to treasure the past, to have memories of goodness, and to keep old affections green and living. And, on the other hand, our social feeling would wither if we did not build into it strong hopes and a resolute envisaging of the future.

Yet beside both these right and proper things there is another. And this is that we should not turn away from, and lose and waste the present. Do we by custom dodge the here and now? Are we constitutionally unable to see the present instant of eternity? Do we by habit always turn our back on *the only thing we possess*?

The real force of the past and the future is, of course, in our present interpretation of them. Recollection and hope are neither the past nor the future but only how we have them to live for us in the present. Indeed there is no past except that which persists to make up the present. And there is no future except that which is in our present imagination and will.

Should we not, then, in our experience and savouring of life, look more often for the present moment, turn to the real centre, and find what there is in it?

Rainer Maria Rilke complains of the "centuries of disparagement of the here and now". D. H. Lawrence in his Preface to *New Poems* wrote, "One realm we have never conquered: the pure present. One great mystery of time is unknown to us: the instant. The most superb mystery we have hardly recognised: the immediate, instant self. The quick of all time. . . . The quick of the universe, of all creation is the instant, incarnate self".

Something of this is in the Sermon on the Mount; "Sufficient unto the day . . .". Sufficient unto the day is the *good* thereof. Is not the substitution of the opposite word the real sense of the preaching?

And something of this is requisite for worship.

I have seen the following in a private journal of a friend. "I was coming from the hospital down the drive. It was raining, and at the moment a great downpour seemed to be coming on; and, there being no shelter for far around, I stood under the lintel of the porter's lodge.

"The wind drove the water from the roof, and it swirled out in heavy drops to make a fan-shaped pattern of splashes on the road before me. I watched this sodden scene grimly and dankly for a little time until, unaccountably, a lightness came upon my heart. A sort of innocence came over my vision, and everything in my life seemed simple; I found myself saying, 'There need be nothing but this.

"'Before I was born this sight of rain on the road was not for me, and after I am dead it will have gone for ever; *but now I see it!* I thank God for all in my life that makes this pleasure possible. I know there is nothing better than this. I know that this pleasure is my true worship. I pray for everybody that somehow, sometime it may be thus with them; that it may be as simple; that they may be fortunate enough to be as ready.

"'Coming from God-knows-where, and going to the same, I have been brought in the meantime to this moment. I may be dying; I may have dozens of years before me; I may have only five minutes; but here I am at this conscious moment. To this I have been brought out of the turmoil of nature's æons. Looking backwards I recall what I have been taught in geology and evolution and history. I marvel at what has been necessary in the ages to precede and make this moment. Of what is to follow it I can see nothing, absolutely nothing. It is wonderful which ever way I look—backward because of the things I know, and forward because of the things I do not know.

"'I have nothing in my possession, nothing that I can claim but this moment in the rain, and I thank God with all my heart that I am found simple enough to accept its pleasure, and to say it is enough'."

Simple enough? But it is simplicity that is always difficult. That is perhaps the very point. We are accustomed to think that the difficult things are always complicated, involved and tortuous. We think that worth-while achievement is always of this sort, troubled, technical, laborious. We have put all that dusty cloud of the problematical between ourselves and the immediate. Simplicity, immediacy is difficult for us because we have wrenched our attention and interest away from it.

We are today so full of claims, demands and grumbles we would not know what to do without them. Grievance-campaigns and greedy clamour are the order of the day. We must have these even when they are fictitious and we hypocritical. Everybody knows that this is potentially the most fortunate age in the history of the world. But our generation will not have it so. Rival claims and clamour, however unrealistic, must occupy us as a duty. Our interests have become so far divorced from our real good that we have now nearly perfected the elaboration of a racial death-wish.

The trouble about the cure is that it looks too easy. It cannot be so easy, we say; it must be impossible. What a fool he must be who says that life is to be enjoyed! What dullard is going to remark that all we have of life is what we have now! And what a heretic he would be who said that the truest worship, of which all men were capable, was the happy acceptance of "God's own gift".

It is indeed all but a vain hope that a people drugged so with complicated claims and clamour should ever be able to understand what is meant by acceptance without claims. And yet the odd thing is that this is our real hope for mankind.

If the progress of mankind were to be only on the lines of complication of problems and elaboration of claims it would either be impossible or it would be hell. But the really enormous advance in human good comes not by plunging further and further on into the jungle of technological complication and massed scrambling amongst real and imaginary shortages. It comes from a turn in direction, a shift of interest. Our salvation does not depend on our becoming more and more clever in the struggle with nature and one another, but in our becoming more simple in relation to both. To become cleverer and happier is perhaps now finally impossible; but to become simpler and happier *is* possible.

And in that there is much mercy.

THE UNIVERSALITY OF HUMAN NATURE

By Howard G. Matson

(The following is an extract from a sermon preached by Mr. Matson in his church in Santa Monica, California. It has just reached this office.)

NEVER has liberal religion been so important as today. Never has it been so necessary to go to the roots of liberal faith, to hew to the guiding line of a rational world outlook. Especially is this true today when in the international field we are debating the pros and cons of foreign policy.

Here is the current crisis over the dismissal of General MacArthur. The problem of war and peace is thereby brought into sharp focus. Apart from the issue of civilian control of military policy, the basic problem before the American people in the MacArthur dismissal is this—shall we give a green light to an all-out war policy implicit in the policy advocated by MacArthur? or shall we give a green light to an all-out peace policy yet to be formulated? The real alternatives have

not yet been presented to the American public. It is not a MacArthur policy versus a Truman policy. It is a MacArthur policy versus a real peace policy. Because of the lack of a real peace policy, a portion of the frustration in the American public has been unwisely and temporarily deflected into an uncritical support of MacArthur. But if a real peace policy were presented to them—there would be no doubt where the American people stand. They stand for an honourable peace.

I personally feel that support of President Truman's dismissal of MacArthur is a prerequisite for gathering together the peace forces of the nation so a real peace policy can be achieved. Unless a real peace sentiment swings in behind the President's decision the opportunity will be lost to blunt the existing hysteria in international affairs. If the broad sunny future is to open up—the principle of peaceful negotiation and world settlement must be the considered alternative to the "big war" advocates.

A rational world outlook for this century proclaims peace, world unity, and world fellowship as the necessary world values. The opposite values—war, world disunity, and world hate threaten atomic collapse.

A rational world outlook for our time proclaims arbitration, conciliation, and world community as the necessary world values. The opposite values—monopoly, aggressive nationalism, aggressive imperialism—threaten atomic collapse.

A rational world outlook today proclaims the progressive universality of human nature. This means the doctrine of the white man's burden must be ended. It means that colonial people, including Korea, have a right to solve their own problems, without foreign interventions, on the basis of their own desires and own needs and not as pawns in hot and cold wars. They have the same universal right we exercised in 1776, or Russia exercised in 1917. The guiding line of liberal world policy today is faith in the universality of human nature. The liberal affirms values that go beyond any one economic system—whether it be Capitalism, Socialism, or Communism. He affirms the use of reason as something more inclusive than self-interest; he affirms the dignity of reason as something more than the rationalisation of what one does. The specific liberal message to cope with the disunity of our time is an emphasis upon world unity and world community.

IT OCCURRED TO ME

By Muriel Hilton

THE thread which runs through the Upanishads is the identity of the self of each individual with the self of every other individual throughout mankind and even with the selves of the animals and of other creatures.

Those who have read these ancient writings remember how in one treatise the father instructs his son Svetaketu on this very subject, pointing him out in succession the objects of Nature and on each occasion exhorting him to realise his identity with the very essence of the object—"Tat twam asi—*That* thou art". He calls Svetaketu's attention to a tree. What is the essence of the tree? When they have rejected the external characteristics—the leaves, the branches, etc., and agreed that the sap is the essence, the father says, "Tat twam asi—*That* thou art". He gives his son a crystal of salt and asks him what is the essence of that. The son is puzzled, clearly neither the form nor the transparent quality are essential. The father says, "Put the crystal in that". Then when it is melted he says, "What is the crystal?" The son replies, "I do not know". "Dip your finger in the bowl", says the father, "and taste". Then Svetaketu dips. "Here and there and everywhere is a salt flavour". They agree that *that* is the essence of the salt, and the father says again, "Tat twam asi". This psychological identification of the observer with the object observed runs through the Upanishads and it is fascinating to develop its implications. This realisation of self which comes from escaping from life into life is the essence of Elizabeth Myers's novel, *A Well Full of Leaves*. She says, "A sweet and lasting happiness can be achieved by making importance of one's own self not in relation to the world but in total premeditated receptiveness to the earth and to life. This cult has no formula, no rhetoric, no literature: cannot represent it. It is sly and vague and insubstantial; it is not vain, but it is very proud. It flourishes in the implacable loneliness of every human mind, but it is not hostile to the crowd. And though it is not orthodox it is holy. It has not been consecrated, but it is deeply religious. It is fleeting but it is eternal. Self-concentration, not selfishness, is necessary for it, and it brings about self-forgetfulness. The intellect would reject it, but the weary heart and nerves joyfully receive it as a balm covering all frustration and every disappointment of expectation".

This novel has been a bedside book to me for the last eight years, and I was interested to read recently that a professor in an Indian university considers it the noblest novel of the last 50 years. People differ greatly in their estimation of it. They either like it enormously or else they are left utterly cold by it. The book has a sub-title, "A Story of Happiness", and it is a most penetrating conception of human happiness, both original and consoling, that the author gives to us. It is also a happiness that can be achieved by everyone, for she says that what is called ill-fortune, what may be thought of as tragedy may be the inverse side of the greatest possible good. It may be a challenge to the individual to show what he has made of his life. This book reveals a way of life which like the teaching of the Upanishads leads to adventures of joy and peace.

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Some little while ago a friend invited me to tea to meet a coloured woman and her little girl. She was rather perturbed lest her own child should recoil from one of a different colour, having had no previous contact with other than white children. She realised how this might wound the other mother and put up a barrier between them. However she need have had no fear. There was no hesitation from the first moment of meeting. The white child seemed only too pleased to meet someone of her own age and very soon they were playing together and feeling quite at home.

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This incident bears out the conclusion made from a study of a thousand children attending schools in Liverpool's poorer districts. The conclusion was that children do not discriminate against coloured children in choosing friends. It was discovered however that children tend to discriminate against each other on social grounds. The better clothed children rejected those less well clothed. The investigators admitted that the tests cannot be regarded as entirely conclusive because Chinese were included in the colour group and in many cases the Chinese children were better clothed than even some of the white children, therefore in the eyes of the schoolmates socially superior.

This report seemed to be of absorbing interest and reveals much about the things that divide human beings from each other. Though some may deplore the increase of uniformity in dress for people in all walks of life, the fact that it weakens class barriers is surely a great deal in its favour.

* * * * *

Someone to whom I was speaking the other day said, "I've come to the conclusion that I like children and old people the best as a whole. They somehow have the same quality. They are simple and easily pleased with ordinary natural things".

I suppose she was discounting the crotchety elderly people of her acquaintance, but there is certainly something in what she said. I was reminded of something I copied out of a novel recently.

"And do you know what you discover when you are really old? You discover that all the familiar platitudes are true. The world *does* pass away. It does vanish like a dream. And when you realise the truth of these platitudes, they cease to be platitudes. . . . And I'll tell you this too. Everything becomes stranger the older you get—stranger every day—like it did when you were a child. And the beauty of the earth becomes unbearable. You know nothing about the beauty of the earth until you're old. Nothing! Nothing! You know nothing about it until you look at it for the last time."

TRAVELLING ABOUT

By Eric Glasgow

HAVING been obliged to travel about a good deal in the course of the last few years, I have long ago ceased to envy those whose lives are necessarily spent in incessant perambulations, whether they be commercial travellers or extension lecturers. One of the most unfortunate afflictions, and yet one very prevalent nowadays, is the restless desire to move about in space, which serves only to ensure that life on its deeper levels goes by unappreciated, and that peace of the soul is never attained because the need for it is either unrecognised or else sought vainly in mere external diversion. In fact, it is clear that modern improvements in the ease and rapidity of travel have not been without their drawbacks, as so often happens in the field of material progress. Before we feel too sorry for the isolation of the medieval village, we should recall that this involved also an intenser local life and fewer distractions from the elemental things of the spirit. If squire or rector, peasant or blacksmith, had to keep more closely to his own little world when it was arduous, expensive and time-consuming to get about, this was not all loss, since his loyalty to it was accordingly strengthened, his roots in society ran deeper, and there was more room for contemplation and quietness.

Religion, without which life becomes a mere husk, frustrating in its misleading pursuit of trivialities, is a delicate plant, very easily crushed by hurry or agitation, and flourishing best in an atmosphere of simplicity and directness. In order to realise the handicaps it encounters in modern life, it is only necessary to read the newspapers, with their popular advertisements of seasonal tours of all kinds, all tending to drive man from the meditation through which God can be found and observed, into an everlasting pre-occupation with the outward mechanism of living, which conceals beneath its appearance of unrelaxed activity a dread of facing the enduring issues and so perceiving its own inherent futility. Much that one hears of the nervous strain of modern life, which has led philosophers like Rousseau to dream of a golden age before the corruptions of civilisation, arises out of this addiction to speed and movement, this failure to find a "central peace at the heart of endless agitation". If there was less passing to and fro, the chances of a general return to God would probably be greater.

I would say that it takes the spectator out of himself for a time and enables him to see, with a cooler detachment, the wonder, the variety, and the expansiveness of the world. He is enabled, to some extent at least, to "take upon himself the mystery of things; as though he were God's spy". Such, at any rate, were the reflections I had recently on a journey from Nottingham to Manchester, when the open country passed away, to be replaced by the rugged outlines of the Derbyshire hills. Most striking were the quarries, the firm and solid stone often visible from the railway, evoking a new appreciation of what man owes to the natural endowments of the earth.

And yet God came into the picture more actively than as the mere provider of the limitless rock, in comparison with which human beings seemed physically so insignificant. If man needed this before he could build, that was the beginning and not the end of a long creative process, the outcome of which might be the façade of a bank, a palace, a mansion or a statue. Out of that crude, unworked stone, gleaming yellow against a reflective sky, something beautiful had to be created, the raw material fashioned in accordance with what was highest and noblest in man. Without that spark of the Divine, that unquenched aspiration after the elusive and intangible, it would remain for ever flat, lifeless and inexpressive, quite incapable of magnifying the status of man and so revealing the glory of God. When we come to think of it, there is a real miracle here, constantly being enacted, in the transformation of barren stone by the force of creative ideals mediated through the human mind. The fact that familiarity has dulled its intrinsic mystery is no excuse for forgetting that it exists, with all its bearing on the nature of life.

Surely the fate of the stone is symbolical of our own individual selves. We receive the raw materials of life and are left with the great task of building out of them an edifice worthy of our best perceptions. No doubt what we see will be a pale and partial reflection of the perfect symmetry of God; it will reach us through the distorting media of an imperfect world and keep us constantly aware that, in Shelley's glorious words from "Adonais", "life, like a dome of many-coloured glass, stains the white radiance of eternity". Nevertheless, all that makes life valuable—all aspiration, enterprise and constructive labour—would wither and die if severed from the battery of creative ideals, the source of which is so patently not to be found in this world. It is by and for them that we live, and that we are intended to live; and this is hardly denied even by materialistic philosophies, however incongruous the admission becomes in such a context. Without vision, the ancient saying goes, a nation perishes, and without ideals an individual sinks into arid despair.

HOW TO BE HAPPY

By John Rowland

THE TITLE which I have chosen may seem to some readers to be a fairly startling one; yet it is a more or less exact summary of the theme of a new book which I have just read —and a book with a somewhat unusual history. The title of the book is *Humanity and Happiness*; it is an English version by Mr. Frank Nelson of a Norwegian volume by Georg Brochmann, written during the Nazi occupation of Norway, but not published until after the war; its publisher in this country is Victor Gollancz, and its price is 14s.

The book is remarkable in that it was written during the most tragic hours of Norway's recent history. And yet there is nothing tragic about it. It has an air of serenity and calm such as might be expected of a book on human happiness; and it faces the grimmer facts of life with courage and determination. What gives the book considerable importance for the reader of 1951 is the way in which the author has worked out his central thesis.

Mr. Georg Brochmann's idea is that for most human beings happiness does not derive from material things. Electric irons and telephones, motor-cars and cinemas, and all the other gadgets typical of twentieth-century life are, he would say, of very little importance in determining whether a man or woman is happy or unhappy; these things, indeed, often produce unhappiness, as is seen in the U.S.A., where competitive advertising on a hitherto unheard-of scale has made many people feel that their lives are not complete without all sorts of mechanical devices which are really of quite minor importance.

Mr. Brochmann considers that there are three kinds of happiness enjoyed by human beings. There is sheer physical happiness, such as is felt by a skilled athlete playing the game of his choice. One imagines that a cricketer, making a flawless century at Lord's, must have a real thrill of happiness from his consciousness of a difficult feat well performed. Then there is the mental happiness of (to take Mr. Brochmann's own example) the "physically broken Spinoza at work on his immortal *Ethics* in his shabby lens-grinder's shop". And finally the kind of happiness which some will deny to exist, but which is known to many—the happiness which can only be called spiritual or religious. This, as Mr. Brochmann points out, is the only kind of happiness which will explain the joyful feeling of those who fought in the resistance movements during the war.

These various kinds of happiness, too, can be felt in varying degree at different stages in life. This is a point which the author works out well. In youth it is mainly the purely physical happiness which is felt; though some students probably get a measure of intellectual happiness out of their studies. But the spiritual, religious kind of joy is felt only by those who have reached maturity—and it seems probable that some never do reach maturity in this sense.

What, I think, is most striking about Mr. Brochmann's treatment of this subject is his demonstration that only by developing a sense of purpose and unity can man achieve anything like lasting happiness. The fact that in our day only the Marxists give an impression of having reached that sense of unity and purpose is something not at all easy to deny. Yet it is surely one of the real justifications for the religious outlook on life that it can provide such a unity of the human spirit. Patriotism, as a very patriotic woman once said, is not enough. Only if we are able to see a world purpose can we get anywhere along the path to individual or communal happiness; and in a world so pitifully divided as

that in which we live today it must be religion which we call on to provide something approaching a direct purpose for humanity.

UNITARIAN LINKS WITH FAMOUS AMERICAN LEADER

By R. D. Woodall

'I NEVER doubted . . . the existence of a Deity—that he made the world and governed it by his providence—that the most acceptable service of God was the doing of good to man—that our souls are immortal—and that all crimes will be punished and virtue rewarded, either here or hereafter. These I esteemed the essentials of every religion."

Such was one of the best known statements of religious belief of Benjamin Franklin, the famous American politician and scientist who 175 years ago on October 26 next began his career as first United States representative in France, only three months after the American Declaration of Independence. Franklin, who was brought up as a Presbyterian, had many associations with men holding Unitarian sympathies both in America and when he was working as Agent for the Massachusetts Assembly in England.

In his autobiography he tells us that in 1734, shortly after establishing a newspaper at Philadelphia, he became a strong supporter of a young Presbyterian preacher called Hemphill who had offended his supporters because he preached more about the doing of good works than about points of doctrine. On his behalf Franklin, who joined his congregation, even wrote several pamphlets, as the preacher himself was a poor writer. Even when the young man had been exposed as a plagiarist, Franklin continued to support him.

Author of a pamphlet on Deism, addressed to James Ralph, the political and historical writer, Franklin also wrote his own version of the Lord's Prayer. "Heavenly Father, may all revere thee and become thy dutiful children and faithful subjects, may thy laws be obeyed on earth as perfectly as they are in heaven, provide for us this day, as Thou hast hitherto daily done, forgive us our trespasses and enable us to forgive those who offend us, keep us out of temptation and deliver us from evil."

Believing that the greatest virtues were temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquillity, chastity and humility, Franklin bade his followers to "Imitate Jesus and Socrates". In England he associated with many unorthodox religious thinkers. In Birmingham he became friendly in 1758 with Baskerville, the famous typefounder and printer of the Bible, who as an atheist, at his death in 1775, insisted on being buried in his back garden rather than in a churchyard. Jared Sparkes's classic biography of Franklin speaks of Baskerville as "One of those men, the results of whose labours prove how much can be achieved in the arts by resolution, perseverance and a devotion to a favourite subject".

A friend of Erasmus Darwin, the grandfather of Charles Darwin, the naturalist and expounder of the theory of evolution, Franklin was also friendly with Joseph Priestley, minister of the New Meeting, Birmingham, who was forced to emigrate to America after a mob smashed his home and scientific instruments in Birmingham in 1791. Corresponding regularly with Priestley, Franklin received frequent reports on Priestley's scientific experiments. Regularly meeting in London, they belonged to a club of "Honest Whigs" as it was designated by Franklin. This held stated meetings and had as members many prominent nonconformist divines.

His English friends also included Dr. Price, the prison reformer, life insurance expert, Parliamentary reformer, supporter of the French Revolution, and champion of women's rights. Another of his English friends was Dr. Kippis, F.R.S., editor of the *Biographia Britannica*.

Franklin was born in 1706, at Boston, Mass. Working first as a tallow chandler and soap maker, and later as a printer, he first came to England to work as a printer in 1725. Later, inventing a fire stove and improved methods for street cleaning, he played a big part in organising the defence of the New England states in the years preceding the outbreak of the Seven Years' War in 1756. He was a bitter critic of the Society of Friends for its attitude to defence. Appointed a member of the supreme Executive Council and President of Pennsylvania in 1785, he retired from public life in 1788, two years before his death. Reading Dr. Johnson's *Lives of the Poets* on his death bed, he was described by John Bigelow, his biographer, as "the most eminent journalist, philosopher, diplomatist and statesman of his time".

THE HIBBERT JOURNAL

IN THE current issue of the *Hibbert Journal*, Lord Samuel writes on the relation between religion and reason. As a philosopher with a deep concern for religious thought, Lord Samuel notes that the spirit of man in the present age is "under a grey pall of uncertainty". Like Dr. Inge, Lord Samuel does not believe that faith is an irrationality. Rather reason is a guide to intuition and controls its highest flights.

The Very Rev. W. R. Matthews, writing of "Religion and Religions", points out that it is possible to discover a common element in all religions. The most valuable definitions of religion are those which "approach it from the standpoint of the psychological character of the religious consciousness". While religion cannot be satisfactorily defined as imperfect philosophy, it is nevertheless an attempt to get to grips with the real problems of human life. Faiths do not remain static, for a religion that does so becomes useless and will perish.

M. Chaning-Pearce has written a fascinating and challenging account of Simone Weil, and of the challenge offered by what Berdyaev called "mystical anarchism" to orthodox dogmatic "Church-Christianity". Simone Weil died in 1943, in Kent. She was thirty-four, and her health had been undermined by suffering. She suffered in the Spanish War with the Communist forces, more from a wish to suffer and share in suffering than to express a political point of view. She could not live within the fold of the Church and yet she had a profound veneration for the Sacraments. Some orthodox Christians in France, driven by unholy zeal, are attempting to indicate that this woman was a "pseudo-Christian". She appears to have been a saintly woman who expressed her religion in action. She was not subject to dictation in her relationship with God.

Four articles form a valuable symposium for readers concerned with contemporary economic, political and theological problems. Sir Wilfred Garrett, in touching upon the Christian attitude to economics mentions the revealing statement of Lord Keynes when he told an audience that "the crisis in society and in industry today is fundamentally a crisis of *men*". So there is no such thing as wholly Christian economics, for life is a unity in which man struggles for light. Canon Raven, in attempting to answer the question: "Is there a Christian Politics?" affirms that religion cannot be translated into a rigid political system, and he also makes it clear that the Christian is involved in any of the great moral decisions which mankind is called upon to make.

The two theological articles, by Professor John Macleod and Dr. N. H. G. Robinson, are concerned respectively with the quest for a fuller theological understanding characteristic of modern theology, and with the empiricism of Karl Barth, which this writer sees as a development related to that of logical positivism in philosophy. Other articles by Constance I. Smith, R. H. Thoules and A. Graham Ikin treat of time and spirit, of the relation of psychology to religion and of the implications of precognition. *E. W. Martin.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

Sir,—Surely the latest point of view on the colleges is unique. Presumably a certain number of enthusiastic young men in a denomination desire to enter its ministry. The denomination provides a college or colleges to train them and sends them along for that purpose. So at least it is in most denominations.

But with us it is otherwise. A college is provided, perhaps by our forefathers, but certainly not by us. One correspondent points out that it costs us nothing at all. Instead of sending it students we criticise it because it does not find some somewhere and send them along to take charge, or be taken charge of by our churches. If there do happen to be a few students we criticise the cost to us at so much

per head by some form of arithmetic which indicates that one student costs four times as much to educate as four.

The potential student knows nothing whatsoever of either college. He will go to the one to which his minister recommends him or which has had some previous link with the congregation to which he belongs or the one which happens to be nearest to his home. The college itself has little to do with his choice and the whole idea that a college should attract students into it from nowhere and be criticised by the denomination which has failed to provide it with any, if it cannot do what the denomination itself has failed to do, is extraordinary.

The shortage of students is due to the conditions in the ministry about which little is ever said beyond some very recent comment that salaries should be made less inadequate, which has little to do with the case.

When the ministry becomes an attractive profession there will be students and when there are students there will be no college problem, not even a financial one. Other professions and organisations requiring men begin by improving the conditions of service and not by criticising the places provided for training them and a fraction of the time and space given to criticising the colleges given to the problem of why there are no students would be more profitable.—Yours,

A. L. Agnew.

Belfast.

THE NEW GREAT HUCKLOW HOMES

SIR,—Judging from the illustration in the Appeal Leaflet issued by the Northern Sunday School Federation for the New Children's Home at Great Hucklow, I would say the new home seems to be totally out of character with the buildings alongside which it will have to "live" (they are typical Derbyshire buildings and not massive cement rendered objects). Another point I have against the new plan is that it is out of character with the present Home, and I do not think it will be suitable for a Children's Home.

I put forward the following suggestions for an improved scheme in character with all around it. The Children's Home would best fit Great Hucklow if it consisted of a number of smaller buildings linked together by covered ways. I already see, in my mind's eye, an enhancing scheme on these lines—"a children's village within a village".

To waste £33,000 on erecting a building unsuitable for its job and at the same time spoiling the face of the High Peak of Derbyshire would be a tragedy—I hope it is not too late for this to be changed.—Yours,

D. R. Dunn.

Liverpool.

A LEGAL TANGLE

GENERALLY speaking, the British criminal law appears to work in a fair manner; a new book which has just appeared, however, gives the reader an uneasy feeling that there may be occasions when an innocent man gets caught up in the toils of the law and is unable to free himself. Mr. Peter Hunt's *Oscar Slater: The Great Suspect* (Carroll and Nicholson; 12s. 6d.) describes the famous case in which a German Jew, accused of murder in Glasgow in 1908 and convicted on somewhat doubtful grounds, served twenty years in prison and was awarded £6,000 by the government on his release. The book has a fascinating puzzle interest; but at the same time, as has been suggested, it is not altogether comfortable reading because of its unstated implications.

J. R.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS FROM THE WEST

THE Western Unitarian Churches have been greatly helped by the Rev. Dr. Grey Smith, an American Unitarian Minister, during his stay in this part of the country. Among other engagements, he conducted very successful Sunday School Anniversary Services at Bridgwater recently. At Bridport, in place of the usual sermon, the Minister gave an account of the work of the Unitarian College, Manchester, and a collection was taken on behalf of the College funds. It is hoped that this practice will become general among our Western Churches. Captain Arthur Blake, O.B.E., has been elected Chairman of Lewin's Mead Meeting, to succeed Mr. Robert Hayes, O.B.E., who is leaving Bristol. The Minister pointed out that it was unusual to have one O.B.E. succeeding another.

The Festival Services at Cheltenham have attracted good congregations. The Sixth Service was a Service of Religious Drama, for which the Falcon Players provided Verse-Speaking and Laurence Housman's *Brother Sun*, one of the little plays of St. Francis. This will be repeated at Gloucester on August 19, when Mr. R. D. James is taking the Falcon Players to Barton Street Chapel, Gloucester.

Reopening Services, after redecoration, have been held at Crediton, conducted by the Rev. D. R. Fraser, of Exeter: the Exeter Chapel was closed for the occasion, so that the Exeter congregation could go over to Crediton. Very successful Sunday School Anniversary Services were held at Crewkerne, conducted by the Rev. Arnold Thomas, of Trowbridge; about 50 people were present in the afternoon. Some 40 members of the Exeter congregation were welcomed at Gloucester on a recent Sunday by Mr. C. J. Collis, the Chairman, and Mr. M. P. Price, M.P. Tea was provided, and the two congregations then adjourned to the Chapel for a Service, conducted by the Rev. W. Priestley Phillips.

The Minister congregation has suffered a great loss through the sudden and unexpected death of George Benjamin Tutcher. He was one of the leading workers in this small congregation, and will be greatly missed. During the past month, our Chapel at Moretonhampstead has welcomed visitors from as far afield as St. Albans and Aberdeen. The outside of the Chapel at Newton Abbot was redecorated some while ago, and now the inside has been done, with very pleasing results. A Garden Party at Plymouth, thanks to Miss Drew, gave keen enjoyment and much benefit to the funds. The Women's League at Sidmouth held their Annual Summer Outing to Stourhead House and Gardens, now a property of the National Trust. The Services on Children's Day at Trowbridge were conducted by the Rev. H. H. Cheetham, when Miss Margaret Shrapnell was crowned as Rose Queen, and a copy of the *Golden Treasury of the Bible* was presented to Miss Sheila Smith, the retiring Rose Queen.

Banbury.—Sulgrave Manor, near by, is the ancestral home of the Washington family and as a contribution to the local Festival of Britain programme a Sermon-Address on George Washington was given on August 5 to a good congregation swelled by visitors.

The freshly posted notice boards and especially the framed statement of our aims continue to attract attention.

The Women's League had a most successful Annual Sale of Work on July 24. Mrs. R. Nethercot, in opening the very happy proceedings, urged even greater efforts and greater loyalty if they wished for a still more successful church. She brought greetings and good wishes from Lewin's Mead and Oakfield Road Churches, Bristol. She and other visitors expressed their admiration for the beautiful way in which both church and grounds were kept.

Billingshurst.—The Billingshurst congregation held their 197th Anniversary Services on Sunday, July 22. They were most fortunate in having the President of the General Assembly, the Rev. G. Randall Jones, to conduct the Services, and the large congregations which assembled both morning and evening were well rewarded by his two excellent and impressive discourses. In the afternoon over 60 members and friends sat down to tea in the Women's Hall.

The Chapel was tastefully decorated for the occasion, and the presence of friends from a distance and from other denominations, helped in making it a most memorable and enjoyable occasion.

Hale.—The Induction of the Rev. John Storer to the pulpit of this congregation took place on Saturday afternoon, July 21.

Rev. J. W. Dyer, the Manchester District Minister, conducted the Service and the Charge to the Minister was delivered by Rev. R. V. Holt, Principal of the Unitarian College, Manchester, at which Mr. Storer has been studying for the past four years. Dr. Alfred Hall, of Altrincham, gave the Charge to the Congregation.

There were 140 persons present at the Service which meant that the old Chapel was almost full, and among the number of visitors present was the Vicar of Ringway and his wife.

After tea in the schoolroom there was an informal "Welcome Meeting", when good wishes were expressed to Mr. and Mrs. Storer for the success of this their first settlement, and also to the Hale friends on the appointment of their new minister. The May Queen presented a bouquet to Mrs. Storer on behalf of the children of the Sunday School. The whole occasion was a very happy one and promises well for the future.

Hull.—The Sunday School Anniversary, conducted by the Minister, Rev. R. Philipson, was a day when the school was in great form—and a lovely spirit of joy and reverence was engendered.

The school choir, 15 in number, sang with a note of buoyancy, whilst 20 scholars from the Primary Department added much to the family feeling of the Service. Forty-seven prizes were presented and, as Mr. W. Morrill said, it counted well for the teaching of the scholars that 16 of them had asked for a Bible. Three seniors were received into Junior Membership of the Church by the Minister, and a Manual of Church Membership together with Professor Tarrant's booklet on "Our Faith" were handed to each of these. Thanks were expressed to the seven teachers for their sustained work and comradeship; and eggs, fruit, etc., generously given by the children, were passed to the Children's Hospital.

Kidderminster.—The New Meeting House congregation, faced with the need of a new heating apparatus for the church, to cost something in the region of £1,000, decided to hold a Summer Sale and Fête as one of its efforts towards raising this amount. No suitable garden being available it was agreed to hold it in front of the Church Hall. The men put in a great deal of work making the approach to the Church and Hall as attractive as possible and received high commendation for their work. The Women's League, the Youth Club and the Sunday School all did their part to provide goods, teas, refreshments and entertainments and on Saturday, July 14, the Sale was held in good weather and opened by Sir George Eddy. The result exceeded all expectations. Over £130 was realised, a record sum for many years for such an event at the New Meeting.

Stockport.—The second of a series of Joint Services, followed by question and discussion, between churches of all denominations, with the object of gaining a closer understanding of each other's point of view, was held in Stockport Unitarian Church, on Monday, July 9. A congregation of about 120 joined in the Service, which was conducted by Rev. Irvin Hodgson, who based his address on "What Unitarians Is and Is not". Many popular misconceptions about Unitarians were dealt with, and the wrong opposition of both Unitarians and non-Unitarians were afterwards expressed. In the discussion which followed in the schoolroom, the Chairman was Mr. C. Pollit, President of both Church and School, and the "panel" consisted of Mr. A. G. Bibby and the Minister. It was unanimously

that most of the discussion centred round the subject of the Unitarian attitude to war, but it was made abundantly clear that, whilst we deplore war and the causes of war and would work whole-heartedly towards their removal, Unitarians as a whole would never countenance a policy of "peace at any price", and have always felt the necessity of defending our cherished ideals of human liberty and the freedom of individual conscience, even if such should be at the cost of war.

E. O. JENKINS

EVAN OLIVER JENKINS, who died after a brief illness, on Saturday, July 7, age 73, had completed 49 years in the Unitarian ministry.

Brought up in Lampeter under the revered minister, Rees Cribyn Jones, father of Mr. W. S. Jones, former Principal of the Presbyterian College, Carmarthen, he was educated at the H. M. C. and Owens, 1897-1902, and was minister of Llwynrhydowen and Capel-y-fadfa from 1902 until his death. He served the South Wales Unitarian Association as its secretary for 25 years. He conducted Services at regular intervals during the summer months at the outposts at Penrhiw and Panteg. He was an outstanding preacher and was frequently invited to occupy the pulpits of other denominations. He was greatly esteemed in the community and was the guide and friend to all.

For a number of years he was a member of the Cardiganshire County Council and to the end a Governor of the Llandyssul Secondary School and the leader of the local Young Farmers' Club. He was a staunch Liberal, for a period the Chairman of the County Association and a tower of strength on the political platform. M. R. Hopkin Morris, K.C., M.P., pays an eloquent tribute to his services in that capacity in an article in the current number of the *Welsh Unitarian Monthly*.

S. E. B.

MARY ELLEN WALLS

LEWISHAM CHURCH has lost a loyal and devoted member with the death of Mrs. Walls on July 26, at the age of 86. The funeral service which was held at Honor Oak Crematorium on July 30 was conducted by the Rev. J. Hankinson.

Mrs. Walls was deeply attached to her Unitarian Church and delighted to attend the Sunday hours of worship. It was there she formed the friendship, kindly understanding and spiritual help which gave her an inward strength when about two years ago her health began to weaken. She liked to talk of the Unitarian Church in Accrington which she had attended in her younger days, and of the many ministers she had known. For many years she was secretary of the Lewisham Branch of the Women's League Fellowship. She did not carry her religion on her sleeve to be seen of men, but it was seen in her daily life of friendliness, kindness and thoughtfulness for others, and we are grateful to God for all that she did in a long life which helped to brighten and enrich those around her.

P. M.

CALENDAR

SUNDAY, AUGUST 12th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Rev. ISLWYN PRITCHARD.
AINSWORTH, Un. Ch., Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.

BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. H. J. ROSSINGTON.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. W. WARRINGTON.
BILLINGHURST, Free Church, South Street, 11.15, Mrs. THACKRAY.
BIRKENHEAD, Un. Ch., Bentinck Rd., 6.30, Mr. DAVID PATERSON.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. H. LEONARD.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, ——.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. W. MAW.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. C. SIMPSON.
BOTHENHAMPTON, Un. Ch., West Hill Rd., 11, Rev. L. RICHARDS.
BRADFORD, Town Hall, Square, 10.45 and 6.30, Dr. P. N. TAGGART.
BRIDGWATER, Christ Ch., Dampier St., 2.30, Sunday School, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RUSSELL JAMES.
BRIGHTON, Christ Ch., Unitarian New Road, 11, Miss A. STOREY, 6.30, Mr. WILLIAM STODDART.
BRISTOL, Lewin's Mead Meeting, 6.30, Mr. S. R. BUTLER.
BRISTOL, Oakfield Rd., Clifton, 11, Mr. R. L. NICHOLSON, 6.30, Student U.C.M.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. M. BOOSON.
BURY, Bank St., 11 and 6.30, Rev. DONALD P. MAW.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11, Rev. H. STEWART CATTON.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETTIS.
CHESTER, Unitarian Church, Lower St., 2.15, Sunday School, 6.30, Supply.
CHESTER, The Church of the Great Companions, Hoole Hill, 3, Rev. WILL HOUGH.
CHESTERFIELD, Elder Yard Ch., 11.45 and 6.30, Rev. E. STORRAR PETTIS.
CHESTER-LE-STREET, Atkinson, 10.45 and 6.30, Mr. S. H. KNOWLES.
CHIRK, Shelf, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WARMAN.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Miss E. M. BUTCHER.

DEAN ROW, 10.45, Dr. A. HALL, STYAL, 6.30, Rev. E. W. HILL.
DENTON, Wilton Street Chapel, Closed.
DERBY, Friar Gate Unitarian Chapel, 11, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. R. PHILIPSON.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Mr. C. EMBRY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11, Mr. JAMES CUNNINGHAM.
GUILDFORD, Ward Street Church, 11.15, Closed during August.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, ——.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HORSHAM, Worthing Road, 6.30, Mr. W. DURRANT.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 6.30, Mr. C. H. POLLARD.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30. Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Student U.C.M.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Dr. A. S. HUNT.
LETCHWORTH, Vaanata Hall, Gernon Walk, Closed.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. W. H. KENNEDY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, No Service.
LIVERPOOL, Domestic Mission, Mill St., 6.30, No Service.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Mr. E. E. LLOYD.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. DENNIS HILTON.
LONDON, Bell Street, Edgware Road, 6, No Service.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. FRANK A. BULLOCK.
LONDON, Brixton, Effra Rd., 11, Dr. MORTIMER ROWE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, Rev. C. P. BRADLEY.
LONDON, Forest Gate, Upton Lane, 6.30, Supply.
LONDON, Golders Green, Hoop Lane, 11, Rev. JOHN KELLY.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. ARTHUR J. LONG.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GREEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Mr. J. WILSON.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. C. G. KENWAY.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Closed
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DIENER.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. W. M. LONG.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. WILSON.
LONDON, Theistic Ch., 29 Bell Street, Edgware Road, 11. Services Suspended until October 7.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Mrs. SAVAGE.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, August 19th, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
LONDON, Woolwich, Duffin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM St. Annes (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CHILVERS.

MANCHESTER, Unitarian Ch., Market Buildings, 6.30, Mrs. MONES HUGHES.
MANCHESTER, Hackley, Unitarian Church, Chapel Lane, 6.30, Rev. KENNETH SUMMERLY.
MANCHESTER, Cross Street Chapel, 10.45, Miss JOYCE HALLIWELL, 6.30, Mr. T. W. BARRETT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PEDEN.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTAM.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. DAVIS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. F. G. MARSH.

THE LINDSEY PRESS

Is your Church planning its winter publicity campaign? The propaganda cards recently issued are admirable for this purpose. These cards are folded, with the back page left blank for local publicity matter. The titles are as follows:—

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FESTIVAL OF BRITAIN

Stamford Street Chapel, London

August 19th, Service, at 6.30 p.m.

Preacher: Rev. Lawrence Redfern, M.A., B.D. (Bournemouth)

MISCELLANEOUS

REAL SHETLAND Knitting Wool, soft as silk, warm as fur, immediate delivery.—The Shetland Cottage Industries, Aith, Shetland.

CHANGE OF ADDRESS

Mr. and Mrs. Arthur Wilson,
"Brendon", Heol-y-Gors, Whitchurch, Glam.
(Pontypridd congregation.)

MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. William Dyer.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. Hesle.
MANCHESTER, Stand Ch., Whitefield, 10.45, Mr. T. W. Roberts, 6.30, Mr. F. Collinson.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, No Service.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. Hallam.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Twiss.
MAPPLE, Colwyn Institute, 3, each Sunday.
MARLBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. Davies.
MARSH GIBBON, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. Morris.
MELKSHAM, Old Road Chapel, 6.30, Rev. John Evans.
MORECAMBE (see Lancaster).
MOSSLEY, 3, Newton Avenue, 6.30, Rev. C. G. Tozer.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. Ernest Shaw.

NANTWICH, Old Chapel, 6, Mr. Watts.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. F. H. J. Thompson.
NEWPORT, Ln.W., Un. Ch., High St., 11 and 6.30, Rev. W. J. Carter.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsbury.
NOTTINGHAM, High Pavement Chapel, 10.45, Mr. Bernard Platt.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, Mrs. F. May Hawkins, 6.30, Mr. D. Goodman.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall.
OXFORD, Manchester College Chapel, Closed during vacation, reopening Sunday, October 14th.

PENDLEBURY, Nazareth Unitarian Ch., Knight's Hill, 6, Rev. W. Hill Worthington.
PENN LANE CHAPEL, near Wigan, 11 and 6.30, Student.
PENRITH, Unitarian Centre, Hunsonby Rd., 11 and 6.30, Rev. E. H. Kingsley.
POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. Pryce.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. Stewart.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. Alfred Wellbelove.

RINGWOOD, Hants, the Meeting House, Closed.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. William Millar.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. William Beer.

SALE, Atkinson Rd., 11, Rev. J. William Dyer.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. Wilkins, 6.30, Mr. C. H. Green.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11, Mr. A. Graves.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. Evans.
SHEFFIELD, (Attercliffe) 6.30, Mr. T. H. Mobbs.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. Raymond V. Holt.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Mr. S. W. Judd.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. Jones.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. Victor Fox.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. Green.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. Birtles.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. Evans.
ST. HELENS, Corporation St., 6.30, Rev. Duncan P. Stewart.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. Irvin Hodgson.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. Martin.
STOURBRIDGE, Presbyterian Un. Chapel, 11, Rev. Rosalind Lee.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. Viney.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. B. Viney.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. Eric Wild.

TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. Kersley.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. Kereki.
TODMORDEN, Unitarian Church, 10.45 Supply, 6, Mr. H. F. Barnes.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. L. J. Hines.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. Thomas.

WALLASEY, Memorial Church, Manor Rd., 11, Dr. H. McLachlan, 6.30, Mr. Oates.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. Drakin.
WARWICK, High Street Church, 3, Rev. T. J. Jones.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, August 26, Rev. E. A. Lear.
WEST BROMWICH, Lodge Road, 6.30, Mr. G. Wilkinson.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. Rosamond Barker.
WHITBY, Flowergate Chapel, 6, Mr. T. B. Kettle.

YORK, St. Saviourgate Chapel, 6.30, Closed.

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson.

MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. James. Monthly service at 4.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. Toohey. Manse Telephone LX 5321.

Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Telephone MU9445. Minister: Rev. W. Bottomley. Meetings as advertised.

Unitarian Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley. Telephone, Seaford 231.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. Angus Cameron.

TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins.

VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. Hoshino.

WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. Petursson.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. Morris.

WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 120 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. Magnus C. Retief.

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